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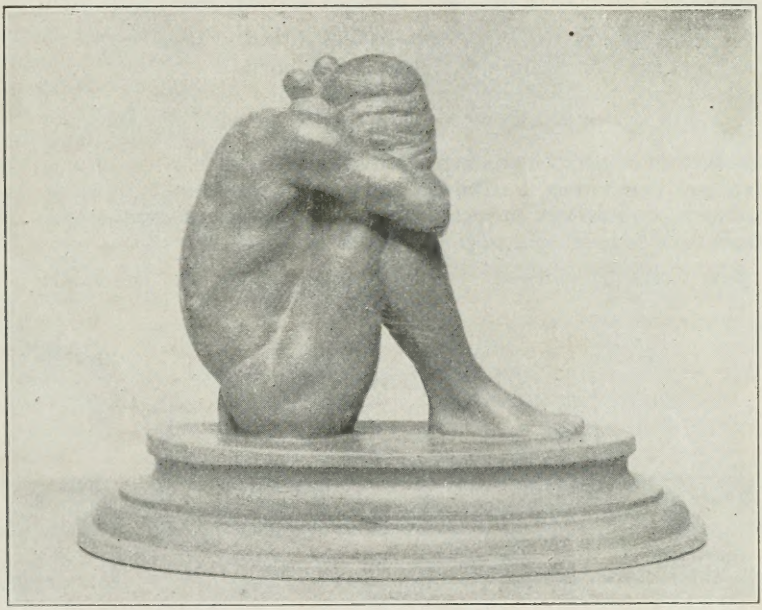

LAMENTATION

By Emry Kopta

L'ENVOI

I have come back to this mountain land I always love,
After many journeyings, farther east and west.
I have seen two oceans, and tall cities I am tiring of.
And the ranges spell long purpose through blue beauty's dome of rest.

The ranges of lost wonderlands men loved and longed for yesterday,
Where their ghosts go slowly through the dust of dim and distant trails;
And the little winds of morning rise, and dead hearts stir and start away
And the singing skyline changes till the twilight dulls and fails.

Here is freedom from perdition, in the jangled wills of driven men,
And sick souls of wasted women, in her high, clear amber light;
And a timeless gray tradition that old bells twice blessed intone again,
When the twilight like God's kiss comes down to wish this world good night.

Here is solace in sunrises, when her eastern stubborn wall of stone
Seems to lift to airy altar lights; past timber line and snow
The shadows come caressing earth; and here a man may lie alone
With the eye of heaven that warms today, and what the wind may know.

There is sound of running water where her hidden rivers glide.
There are pine trees talking to red rocks, and to any human ear
That can spell one least still letter of truth her trembling aspens hide,
And forget those fevered cities while her secrets whisper here.

John Curtis Underwood Santa Fe 5-5-21

PROCESSIONAL

COMING down hill from Casa Pintada, past the Acequia Madre,
Suddenly appeared at the end of the street plodding down Canyon Road,
Five little white brides of Mary in procession, two women in black walked behind them;
Five little girls bearing flowers in glass vases, and two women with yellow candles in their hands.

Carrying candles in white and red bouquets, candles unlit the shade of pale gold;
Going in golden sunlight to the great church of St. Francis, they went down through brown dust, through the mothers' month of May,
To the motherhood of Mary, of our Lady of Love who smiles mildly,
On all mothers and girls who go to her, and those others whose smile is spring.

John Curtis Underwood. Santa Fe. 5-4-21

HISTORICAL PAGEANTRY AT SANTA CLARA PUEBLO

Albuquerque, N. M., May 3, 1921.

MR. R. E. TWITCHELL,
Regent Museum of New Mexico,
Santa Fe, New Mexico.

Dear Mr. Twitchell:

Last Saturday I saw for the first time, at the "B" theater of this place, the pictures of the Santa Fe Fiesta. I was very much pleased with them and with your introductory statement as well. Although you, no doubt, had much loyal help from the good citizens of the Capital, I mean to credit you with the happy results in a large measure. And I am not surprised. For, with the leadership of such men as you and others I know, unnecessary now to mention, who have long sojourned in and breathed the air of the Old City with its superior background—that is enough to anticipate complete success. And you have an everlasting copyright in the old historic themes and in the yet undimmed local color which no other locality, within or without the state, may hope to infringe.

I believe a repetition of the showing you made the other day with a little more notice of the time and place—I saw them by the merest accident—would be profitable.

But the real object I had in making this communication, which was suggested by your pictures, is to call your attention to a real Indian drama I saw acted at Santa Clara in the year 1893. I am doing this with the notion that you might develop this drama, or a similar one, and make it fit in some one of your Santa Fe Fiesta future days.

At that time—the last days of 1893—I was the government day school teacher at Santa Clara, having arrived there the previous March. The enactment of all the scenes and acts took up an entire day and there were no more than fifteen or twenty visitors, including some five or six Americans, not one of whom except myself remains in the state today. And many of the actors, too, are gone—these lie in the Santa Clara cemetery. But a sufficient number, however, remain to recall the story, and they may be prevailed upon to revive this old drama, or another, to make it worth your while.

To understand this play and its intended moral effect, you may recall, for you, if I mistake not, were a practicing attorney at that time in Santa Fe, the many suits that were brought to the courts by one faction or the other among the Santa Clara Indians. By those outside of the Pueblo, and cognizant of Santa Clara affairs, the two factions were then called the New Party and the Old Party. These two factions kept things pretty well stirred up for two or three years beginning with 1893, and indeed, there are still mutterings and grumblings, though in the later years no such eruptions as prevailed in '93. Now, your long acquaintance with Indians makes you understand how all their dances and diversions are but dramas having always at their core some lessons moral and religious.

So there was a meaning in this drama that was being rounded out and put into shape during the days of November, 1893. For in the last days of December changes were to be certainly made. On January, the 6th next, all the people would know. January the 6th is Reyes Day and is used by all the Pueblos as their installation day. You are, no doubt, sufficiently familiar with Pueblo usages and it will be unnecessary to go into further details as to Pueblo politics.

It was a cold, raw morning in early December. The risen sun was just tipping Tun-jo Ping (La Mesilla) and the western sand hills. Not all of the villagers had yet arisen, particularly those of the

members of the Old Party, who would have nothing to do with the affairs on that day. I was still in bed myself, having excused my pupils on the previous afternoon from school attendance since most of them would have absented themselves whether or no. I heard the rumbling of a wagon and the rattle of harness, the beating of a drum, the shouting of children and the short staccato commands of some officer—in English, you know. Leaping out of bed I went to the window and pulled aside the curtain. I saw a covered wagon just entering the village, coming from the western canyon beyond the railroad tracks. United States soldiers filled the wagon, heads and feet sticking out from beneath the cover and on the seat in front were three or four with the driver. It was a four horse team and not very well managed as a trooper on each side walked in front and assisted in guiding the leaders. Behind the wagon marched a dozen or more of the soldiers and it was from this company that came the words of command that I had heard. They carried no flag, and from subsequent happenings I was glad they didn't. Past my door and past my window they went with much rattling of pans and the furniture of their camping outfit. Now, all these U. S. soldiers were just the boys from the Santa Fe and other schools; they were members of the pueblo, and, if they reflected little credit on the arms of the good old U. S. A. they did little harm; they were just playing anyhow.

By this time the roof tops were beginning to be lined with the women and children and the older men, but these I saw were largely composed of members of the New Party.

The troopers proceeded slowly to the northeastern part of the village, just beyond the corrals where they stacked arms, unhitched their team and prepared breakfast. Those not employed went through much odd pantomime, others called to those on the roofs in a mixed Tehua-Spanish and English, joking and laughing and bowing to the people round about in real Americano style. At their meal they ate ravenously and drank clear coffee from tin cups. As an example of their prankish horse play, a pair of swaggering chaps rummaged in the wagon and succeeded in bringing forth a beer bottle filled apparently with stronger stuff and soon the two were reeling about. But the commanding officer, mindful of discipline, assisted by his lieutenants put the offenders under arrest and tied them up to a wagon wheel, where for some time they writhed and twisted, but finally, the ropes being tied long, they fell upon the ground and pretended to sleep.

When the meal was finished and they had tired of pantomime and the act of the drunkard's arrest, they put things to rights about the camp, released their tied up companions, who had sobered up, stationed a guard and marched off. All this had consumed an hour or more.

For another hour they occupied themselves in the setting up exercises and other evolutions, marching here and there in the open spaces about the village and they were as solemn and earnest about it as any veterans. At length they proceeded to their camp.

But their absence from camp had been anticipated by a roving band of Navajoes who had entered the village. These were ragged and dirty but well mounted and armed. They pounced down upon the soldiers' camp. They killed the guard and threw him into the wagon, turned the horses loose and generally disarranged things, consuming all that had been left that was eatable or drinkable. When they had finished with the camp they began among the villagers, chasing the women and children, entering the houses and bearing off eatables, rummaging about in true Navajo style. Although their play was rough and sometimes coarse it brought laughter and fun and there was no evidence of ill nature shown on account of the Navajoes' practical jokes. But the jokers (a regular organization among the Pueblos) were careful to enter only the homes of members of the New Party.

When the soldiers arrived at their camp they saw the ru.n that had been wrought, and they immediately formed in battle array and sought their enemies. At once the Navajoes quit their pursuits and pilfering. They sprang down from the roof tops and rushed from the houses. They sought shelter from the guns of the soldiers. But they returned the attack with vigor, and here and there they fought hand to hand. With lance and bow and a few guns they pressed the soldiers from all sides. It was clearly seen that they had the advantage for in a little while the soldiers gave way and retreated, carrying off their wounded and their dead and leaving their camp and the village in the hands of the Navajoes, who began anew their depredations with even more abandon than before.

The soldiers retreated beyond the village corrals and were holding a council, in the midst of which they heard singing, drums beating and the sounds of dancing. Going a little ways they saw a band of Utes dancing a war dance. Now these Utes were the flower of the Santa Clara men. Dressed in clean and gala attire, with feathers and paint, they made a contrast to the dirty and ragged appearance of the Navajoes. When these had finished their dance they caught sight of soldiers who seemed to be uncertain as to what to expect. Making signs of amity and friendship the Utes approached and they held a long council, at the close of which the soldiers again advanced upon the robbing band of Navajoes, the Utes leading. The battle that then ensued was soon over, ending in the complete discomfiture of the Navajoes.

Now came the conference of all—soldiers, Utes and Navajoes. This was the best part of the play—the last act of the day's drama. It would be too long to describe in detail as the ceremonies took more than an hour of the then declining day. By this time all the visitors had gone and the Indians seemed to have waited for that propitious moment. All the speeches were made in the Tehua language, apparently in dead earnest. They recounted the differences of the people and then began the old peace pipe ceremony, which most have read about in vague and uncertain terms. But there was the real ceremony and I judged it to be in true aboriginal style. It was a fitting close to the day's toil that had begun with the rising sun.

It appears to me a surprising matter, accustomed as I have been to see and hear ceremonies of the Indians applied to old themes in morals and religion, but this was the only instance that I have seen where they took modern materials and interwove them with the old, in order to apply to modern conditions, and that, too, of a general application.

I have been advised that the defeat of the United States troops by the Navajoes and the latter's subsequent defeat through the fraternization of the soldiers with the Utes, was founded upon historical fact. Not being very strong in history I am unable to confirm this advice but suspect its truth.

Very truly yours,

Thos. S. Dozier.

DRAMA AND PAGEANTRY

Pageant of Southwestern History.

Significant of the influence of the activities of the Museum and the School of American Research was the "Pageant of the Southwest" which was given at Del Norte, Colorado, last month to a crowded house of visitors from all parts of the San Luis Valley, who came long distances in spite of the heaviest snow storm of the season. The pageant was staged by the consolidated schools of Del Norte under the auspices of the Saturday Night History Club. The authors of the pageant were Paul Brown Albright, and Elizabeth Custer Albright, members of the New Mexico Archaeological Society. The Reverend Father Schimpf was the monologist and over one hundred men, women and children took part in the drama. The first scene was given to

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PAUL A. F. WALTER, EDITOR.

the arrival of the Spanish soldiers and their reception in the Taos Valley. The daily life of the Indians more than three hundred years ago was exemplified. The young Indian women were seen plastering a wall, while the older women were grinding the corn, weaving blankets, making pottery. The warriors, waving green boughs, engaged in the Sun Dance, after which the medicine men improvised the Snake Ceremony. The children were seen at their native games, then returned the young braves from an unsuccessful fight on the Comanches and rendered the Dance of the Vanquished. It was at this monent that the Spanish soldiers arrived and were hospitably received. This friendliness is interrupted through misunderstanding and the Spaniards are driven out, only to return and conquer the Indians. The second scene was that of the Franciscan Missionaries and of an Indian baptism. In scene three, the martyrdom of the Franciscans was staged and in scene four mass is celebrated in memory of the martyrs. The next scene put on by the American Legion, illustrated the visit of Pike and the building of his fort at the mouth of the Conejos. He is captured by soldiers from Santa Fe and taken there before Governor Alencaster and thence sent to Chihuahua as a prisoner. Then followed an act dedicated to the pioneers who came over the Santa Fe Trail. In scene seven, the Cowboy Era was pictured, while in the eighth scene Indians from Taos staged their ceremonies. In scene nine living tableaus illustrated six paintings by Taos artists, for which the museum had furnished the photographs. The pictures were represented against painted backgroundsand the living models were placed in frames, the lighting effects being very attractive. The paintings thus represented were: "The Musicians of the Baile" by Bert Phillips, "Good Luck Fires" by I. E. Couse, "Gift for Her Brave," by J. H. Sharp, "The Historian" by W. E. Rollins, "Twilight" by I. E. Couse, and "One of a Vanishing Race" by Rolshoven. The music, which was noteworthy and was given by local talent under the direction of Mrs. A. F. Cooley, included only Indian and Spanish themes. A request has been made for the repetition of the pageant.

ARCHAEOLOGY AND HISTORY

Pre-Spanish Mound near Mixcoac.

A recent number of Ethnos published in Mexico City describes a pre-Spanish mound in the environs of Mixcoac. Fragments of colored, decorated ceramics showing the general characteristics of pre-Spanish ornamentation in the valley of Mexico, as well as a number of small stone blocks cut in parallelipipedal forms, were found by Francisco Fernandez del Castillo, the explorer. Complaint is made of excavations by vandals who were merely looking for curios and who caused considerable destruction. He declares the mound to have been a teocalli or Aztec temple consecrated to the worship of Mixcohuatl. The original height was at least fifteen meters. No other similar temple has thus far been located in the environs of Tacubaya, with the exceptions of the vestiges of Zacatepec.

PERSONAL MENTION

Recitals by Miss Halkett.

In the Ottawa Citizen of Ottawa, Canada, mention is made of a number of very interesting piano recitals by Miss Margaret Halkett in Western Canada, and at some points in the United States. Miss Halkett will be remembered in Santa Fe as having delighted a large audience in the Museum with her playing last December.

MAYA LIFE AND CUSTOMS

ANOTHER interesting little publication, No. 3 of Vol. 9 by the Museum of the American Indian, is devoted to the Maya Indians of Yucatan. The monograph, which is illustrated, is by Marshall H. Saville and includes translations of the reports of Santiago Mendez annotated by Antonio Garcia y Cubas, Pedro Sanchez de Aguilar, and Francisco Hernandez. These writers throw considerable light on the ethnology and especially the religious beliefs of the Maya Indians of Southern Mexico. Mr. Saville has performed a distinct service to students by compiling this material, adding a glossary of Indian words and a bibliography of the subject. The Mendez report is dated February 6, 1861, and presents a rather unattractive picture of the Mayas at that time. As Mendez was Governor of Yucatan in 1841 and 1842, he writes from first hand knowledge. The author says: "At their feasts and dances, which usually are rather tumultuous and poorly organized, they still use some of the old songs in their own language, to the accompaniment of a little raucous flute, the carapace of a turtle (hicotea), upon which they beat the time with a hart's horn, and of the mitote or taukul. The mitote is a solid piece of wood of cylindrical shape, one yard long and a third of a yard or a little more in diameter, open at one side almost from one end to the other. This opening is made for the purpose of hollowing out the piece of wood until it is reduced to one inch or a little more in thickness. On the opposite side of the mouth, or opening, they fasten two oblong wings, which, starting at both ends, meet in the center and are separated from one another by a serrated edge. In order to play this instrument, they place it, mouth downward, on the ground, so that the wings remain on the topmost side, and they hit them with two short sticks whose points are covered with an elastic resin that makes them jump, so as not to deaden or confound the sound, which is of such resonance and force that it may be heard at a distance of two leagues."

Of their wedding customs the writer says: "It is very seldom that they are happy in their love affairs, because it is generally their parents who choose their husbands. After the choice is once made, the parents of the prospective husband come to ask for the girl's hand, and if accepted they present an offering of two pesetas, which is known under the name of pochat tancab or buhul. One peseta is for the bride to be, the other for her mother. From the day following this ceremony the bridegroom elect has to furnish daily a fagot of firewood to the house of his future parents-in-law. On her wedding day the bride is dressed in a hipil or loose garment over a petticoat or skirt, the border of which is adorned with ribbons of deep purple; while another wide ribbon of the same shade is tied around her hair. Her head is covered with a cloth of white muslin. She also has to wear shoes, a rosary around her neck, earrings and finger rings with big cheap stones. All this jewelry may be borrowed from someone. Once the religious ceremonies over, they all proceed to the banquet at which the newly married couple and their godfathers (sponors) are assigned a prominent place. If the girl is not to continue living with her parents, she returns there, nevertheless, and remains for eight days after which time the godparents come to get her and turn her over to her husband.

"The husband is the recipient of all the attention and care of his wife. She sews, she washes, and she grinds the corn and makes the tortillas, the pozole, the atole, and all the rest of his food with her own

hands. She does all the work of her household; she has to prepare his bath when he comes home from work in the evening. These are her daily duties. In the evening, by the light of her home fire or in the pale light of a tropical moon, she sews or mends his clothes and hers and those of her children. Whenever the husband leaves home to go on a journey to some neighboring town or hacienda, the wife has to follow him; she is never allowed, however, to walk by his side, but behind, in his footsteps so to speak. If this husband gets drunk, which occurs rather frequently, and he should fall by the wayside, it is the wife's duty to remain by his side and take care of him until he is able to continue on his way. Neither the scorching sun, nor heavy rains, nor thunderstorms, nor any other danger of the road has power enough to take her away from his side.

"Even the fact that a woman has just been delivered of a child does not serve as an impediment to her going with the husband; she simply carries the new born baby with her, either in a piece of cloth on her back or else mounted on one of her hips.

"If the husband, for one reason or another, is called before a court of justice, he appears accompanied by his wife, simply because it is her duty to go with him and to act as his defender. She does this wonderfully well; she speaks with such warmth and so fluently, with such courage and enthusiasm, absolutely free from her usual bashful shyness, that one cannot help but admire her. And this absolute devotion on her part to the service of her consort does not weaken even with the ill-treatment she receives at his hands in return, for whenever he is intoxicated he treats her to a liberal whipping—he beats her with his bare hands even, or with a stick."

Antonio Garcia y Cubas writes a lengthy note to the Mendez report, dating it May 1st, 1870, his observations being in a vein similar to that of the main report. Francisco Hernandez tells of the religious beliefs of the Indians of Yucatan in 1545, and De Aguilar has notes on the superstitions of these Indians in 1639, stating they had been inherited from their forefathers.

INSTITUTE AFFAIRS

Dr. Whicher Resigns.

Dr. G. M. Whicher of Hunter College, Columbia University, has resigned as general secretary of the Archaeological Institute of America and will sail for Europe early in July, to be absent from this country for a year. Dr. Whicher succeeded Dr. Mitchell Carroll as general secretary several years ago, and gave his services to the Institute gratuitously. He has addressed a circular letter to the various affiliated societies announcing his resignation and asking that the annual reports reach him in good time before he sails. He also urges that the societies send in to the treasurer as large remittances as possible so that the fiscal year may be closed without a deficit. For this reason it is hoped that the members of the Santa Fe Society will endeavor to pay their annual dues by June 15th. According to the books a total of $790 is outstanding on the membership account.

MUSEUM HAPPENINGS

The History of the Human Mind.

Dr. Edgar L. Hewett, Director of the Museum of New Mexico and School of American Arehaeology, on May 2nd, 4th, and 6th, delivered three lectures on "The History of the Human Mind" to the members of the San Diego Museum and of the San Diego Society of the Archaeological Institute of America. The course was a review of man's struggles with material, with the elements and with spiritual forces from the dawn of intelligence to the present--efforts and achievements which record the stages of mental evolution. The lectures were illustrated with lantern slides and with specimens from collections in the Museum.

AMERICAN FEDERATION OF ARTS CONVENTION

THE Twelfth Annual Convention of the American Federation of Arts will be held at Washington, D. C., May 18th to 20th. The Federation has 263 chapters in 40 states of the Union. Special sessions of the convention will be devoted to art and the people, art education, art museums, professional art problems, and to artists' point of view. Mrs. Harding will receive the delegates at the White House on the afternoon of May 19th. In view of President Harding's interest in art matters as expressed in recent publications regarding the possibility of adding a cabinet member representing the field of art, this convention will undoubtedly attract very wide attention. The following is the program for the four days session:

The Federation

Wednesday, May 18, Morning Session: Address by the president, Robert W. de Forest. Report of the secretary, Leila Mechlin. Report of the treasurer, Charles D. Norton. Report of the extension secretary, Richard F. Bach. Report of progress, Western office, Paul H. Grummann. Demonstration of illustrated lectures circulated by the American Federation of Arts.

Art and the People

Afternoon Session: Art in the Home (Better Homes Institute) demonstration, Ross Crane, Art Institute of Chicago. Art in state fairs, L. M. Churbuck, director of art department, Mass. state fair. Art in the public library, Mary Powell, art department St. Louis public library. Art in the schools, Allen Eaton. The Alliance of the arts, John F. Braun, president Philadelphia Art Alliance.

5 p. m.: Inspection of British Arts and Crafts Exhibition, Corcoran Gallery of Art.

Evening: National Gallery of Art, National Museum, reception. Exhibition of official war portraits by American war artists.

The Artist's Point of View

Thursday, May 19, Morning session: Sculpture, Herbert Adams, sculptor. Mural painting, J. Monroe Hewlett. Illustrations, George Harding, illustrator. Etching and the graphic arts, John Taylor Arms, etcher. Architecture (Illustrated), Albert Kelsey, architect.

Professional Art Problems

General discussion, 30 minutes each

Afternoon Session: Prizes, do they stimulate art? How to promote the sale of works by American artists? The copyright law as related to art, should it be amended? Art writing, how can it be improved? The handicrafts, how can they be encouraged?

4:30 p. m.: Mrs. Harding will receive the delegates at the White House.

8 p. m: Pennell Whistler collection, print division, Library of Congress.

Educational Work

Friday, May 20, Morning Session: The art education we need, Leon L. Winslow, University of State of New York. School of illustration and commercial art for disabled soldiers, W. A. Rogers, director. The American academy in Rome, Charles D. Norton, trustee. The Tiffany foundation, Stanley Lothrop, director. The Peterborough colony, Mrs. Edward MacDowell, director.

The Art Museum

Afternoon Session: Demonstration of methods of appreciation of music (musically illustrated), Thomas Whitney Surette, director of music, Cleveland Art Museum. Art museum problems. Open discussion.

5 p. m.: Visit to Phillips Memorial Gallery.

Saturday, May 21: Excursion to Mount Vernon.

IT IS WRITTEN

New Volume by Underwood.

From press will shortly appear a new volume of poems by John Curtis Underwood. Since in their themes and allusions they are entirely Southwestern, the volume is issued locally. However, the verses have their universal appeal and include some of the finest lines thus far written by the noted poet.

Some of these have appeared already in "El Palacio" which is again privileged to publish two more of these poems, one the introductory and the other the last of the attractive volume soon to be from press. It goes without saying that, especially in the Southwest, no library, whether it be public, college, school, or home collection of books, should be without it.

Saint Paul Bulletin.

The latest bulletin of the Saint Paul Institute is a memorial number to Charles W. Ames, founder and president of the Institute. Says the Bulletin: "Saint Paul is richer today, incalculably richer, because he has lived and served as a foremost citizen. It is scarcely possible to name a project for civic improvement during the last twenty years with which his name is not intimately connected, and in many cases he was the first to see the possibility and the first to lend it his support. Never reluctant to be the first to serve, he knew how to enlist the cooperation of others." The Institute has given art exhibits in the Saint Paul public library since September 16, 1920, and up to March 31, this year, had hung 10 exhibits attended by 8,321 visitors. Its Museum was opened on September 7th, last, and in six months had 29,646 visitors. Thirteen lectures were given in that time, attended by 7,030 people. Evening schools, story telling hours, concerts, and community activities are on the program of the Institute, and in many ways its activities resemble those of the New Mexico Museum.

Pan American Bulletin.

The May number of "Boletín de la Union Pan America" deccribes and pictures the recent trip of the then Secretary of State Colby to South America. A statistical article analyzes and summarizes the exportations of the Latin-American republics. The treaty of the proposed federation of Central America, which is to be established on September 15th of this year, is given in full. The national legislature of Guatamala has already approved this treaty, as have the goverments of Salvador, Honduras, and Costa Rica. Langworth Marchant contributes a description of the State of Sergipie on the northeast coast of Brazil. It is the smallest of the Brazilian states, but has a population of 500,000. Obituaries of Gen. Rafael Reyes of the United States of Colombia and Alberto Membreno of Honduras, together with the usual news notes and financial comment from everyone of the Latin-American republics make up the rest of this interesting issue.

Presented to the Museum.

The Museum has been presented by Mrs. E. D. Carroll with a copy of Frederick S. Dellenbaugh's "The North Americans of Yesterday," a comparative study of North American Indian life, customs, and products based on the theory of the ethnic unity of the Indian race. It was published by G. P. Putnam's Sons in New York and London in 1906 and is illustrated with 350 drawings and half tone cuts, mostly from photographs and drawings of specimens in various museums. Scientifically, the volume is fairly accurate, and as it is written in popular style, the book should prove quite attractive to the general reader. The authorities which the writer cites are those of men who stand high among Americanists.

May Art and Archaeology.

The Arts of Czecho Slovakia are the theme of the May number of "Art and

Archaeology" which is most beautifully illustrated. The introduction is by Dr. Ales Hrdlicka, who is one of the most famous scientists Czecho Slovakia has given to the United States, and incidentally is a member of the Managing Board of the School of American Research. The article on "Folk Art" is by Prof. Karel Chotek, the Director of the Ethnological Museum at Prague. Dr. Oldrich Heidrich of the Czecho Slovakia legation at Washington treats of architecture as well as of sculpture, while Dr. Hrdlicka closes this symposium with a review of the history of the art of painting in his beloved homeland. Altogether, this makes a most attractive number of the beautiful magazine.

MUSEUMS EVENTS

Important Appointment.

Colonel Ralph E. Twitchell, a regent of the Museum of New Mexico since its founding, as well as a member of the Managing Board of the School of American Research, has been appointed a special attorney of the Bureau of Mines of the Department of the Interior. He has been assigned special work by Secretary A. B. Fall, having been chosen for this task because of his research work in the field of history and Indian lore, and because of his active connection with the Museum and School at Santa Fe. This assignment includes the writing of a complete history of the Pueblo Indian and a thorough treatise on the Indian land titles in New Mexico. Col. Twitchell already has compiled most of the sources for this work, and the nation is to be congratulated upon this task having been placed in such capable hands.

Cave Dwellers Meet.

The Cave Dwellers met in their Kiva at the Museum on Thursday evening, May 5. The winter clans still being in the ascendancy, cedar boughs sputtered and pinon logs blazed in the ceremonial fireplace around which the tribesmen gathered. Cacique Asplund called them to order and after the opening ceremonies, Fiscal Walter took the chair. Daniel T. Kelly, David Grant and B. W. Page were elected to membership. W. W. Worden of Des Moines, Iowa, was the guest of the evening. Attorney General Harry S. Bowman presented the topic: "The Effect of the Transportation Problem upon Present Economic Conditions." It was in part a paper read at Chicago on behalf of the State Corporation Commission by Mr. Bowman to a gathering of railroad managers, representatives of labor, of the government as well as the public. The address was scholarly and presented an analysis of fundamentals which led to an animated discussion, members Trowbridge, Street, Asplund, Rolls, Hamblin, Robinson and others taking part. The Koshare had prepared a repast which was served at the conclusion of the meeting. For the gathering on Thursday evening, May 19, Dr. James A. Rolls will present the topic.—Albuquerque Morning Journal.

PAINTERS AND SCULPTORS

Miss Rush Exhibits at Johnstown.

Miss Olive Rush, who recently established a studio in Santa Fe, purchasing an old adobe house on Canyon Road and transforming it into a most attractive and unique studio home, is having an exhibit in Johnstown, Pa., under the auspices of the Art Club. From Johnstown she goes to Indianapolis to paint the mural decoration for the primary room in a school, after which she expects to return to Santa Fe for the summer. Miss Rush recently executed a commission for the portrait of a child at Scranton, Pa., and she writes, "my stay in Scranton was delightful. The people there are so hospitable and appreciative. Nothing more could have been done than was done to make my stay there memorably happy.

Then the portrait pleased them in every way and was a joy to do, which of course was enough in itself to make me content." From Scranton, Miss Rush went to Washington, D. C., where she spent several days in the galleries and then went to the Brooklyn Museum to view the exhibit of French art.

WORK IN THE FIELD

Excavation of Chettro Kettle.

Lansing Bloom and Wesley Bradfield of the Museum staff have gone to the Chaco Canyon to inaugurate this summer's campaign in the excavation of Chettro Kettle, one of the great community houses in that district. Last year's operations were so significant in their results that an entire double number of the beautifully illustrated magazine, "Art and Archaeology," published at Washington, D. C., was given to the work, the illustrations being from photographs taken by Mr. Bradfield. This year not only the School of American Research but also the National Geographical Society and possibly one other great institution, which has abundant funds for archaeological research, will excavate in that region. The School of American Research will employ Navajoes, while the Geographical expedition will employ mostly Pueblos from Zuni. The results of both expeditions will undoubtedly throw much additional light on the early culture of the Pueblo region.

Guthe at Pecos.

Dr. A. V. Kidder will not be in personal charge of the excavations at Pecos this summer, but Dr. Carl Guthe, who has been his assistant in past years and who has just returned from Central America will probably direct the work.

Hodge at Hawikuh.

Mr. Frederick Webb Hodge will leave for Hawikuh near Zuni early in June to resume excavations for the Museum of the American Indian. He already has obtained important results, which together with the results of excavations by the School of American Research in the Chaco Canon, on the Pajarito Plateau and elsewhere, will do much toward solving the problems that still confront the southwestern archaeologists.

SOCIETIES AND CONVENTIONS

American Association of Museums.

The annual convention of the American Association of Museums will be held at Cleveland, Ohio, May 23 to 26. Dr. Edgar L. Hewett, director of the Museum of New Mexico, will attend both this convention and the convention of the American Federation of Arts at Washington, D. C.

Salt Lake Convention.

At the meeting of the National Federation of Woman's Clubs at Salt Lake City, June 12th to 18th, New Mexico will be conspicuously represented by exhibits of painting from the Santa Fe art colony as well as the Taos Society of Artists. Mrs. R. P. Donohoo, President of the New Mexico Federation, and a life member of the Santa Fe Society of the Archaeological Institute, will present a paper on "The Community activities of the Museum of New Mexico." It is expected that quite a number of New Mexico women will attend the convention.

PERSONAL MENTION

Nusbaum Resigns.

Mr. Jesse L. Nusbaum formerly with the school of American Research, has resigned from the staff of the Museum of the American Indian and expects to take residence in New Mexico this summer.